

13. Whom (SIVA) the holy BRAMHA', lord of the three regions, having bathed his emblem, *Merú*, the golden spot situated in the centre of the mountain *Lokaloka*, the seven oceans and islands, with the water of *Ganga* is worshipping day and night. This is the very SIVA BRAMHESWARA.

14. This temple shines above, adorning all the firmament; like the summit of a mountain, or the evening lamp of the assembly of the youthful goddesses; from it all the regions have been lighted up by the lustre of the rays issuing from the golden *kalasa* (pinnacle) shining on its summit.

15. By her (KOLA'VATI) were given some beautiful women to him (SIVA) who had eyes like that of the fickle *khajjama* (wagtail) and who were bright like the sparkling and immovable lightnings of the sky by the exquisite beauty of their limbs, adorned with gemmy ornaments, of lovely heavy-swollen bosoms, piercing through the eyes of men, like the beam of their own eye.

16. PURUSHOTTAMA BHATTA, the best of poets indited this eulogy, which spreads the white fame of the rájas of the lunar line; who was learned in the vedas, grammar, political science, poetry, logic, &c. &c. and, like BRAHMA, of true, pure and humble understanding, and (born) of an innocent family.

17. So long as the earth with its mountains, forests, and seas, the sun and moon which are the two eyes of the three regions and the *Aultonapa-di* (the north polar star) which is above the earth, shall endure, so long may this eulogy exist as nectar in the mouth of every one.

On the 3rd of the light half of *Phalguna* of the *Samvat* 18, of the victorious reign of rája UDYOTAKA KESARI DEVA who was most rich, king of kings, a rája of the lunar line and lord of *Kalinga*.

V.—*More Dánams from the Sanchi tope near Bhilsa, taken in impression, by Capt. T. S. BURT, Engineers. Translated by JAS. PRINSEP.*

Capt. BURT has gleaned all that Capt. SMITH, of the same corps of Engineers had left undone at the Buddhist monument of *Sanchi* described in my last volume. His facsimiles were presented to the Society two months ago, but I have been too much occupied with more important documents to take them in hand, as nothing could be expected from them but a continuation of the catalogue of donors to the building. Nevertheless every word in the old character is worthy of preservation: it helps to restore the lost dialect,—it proves the constancy or otherwise of the orthography:—the style of names and titles. Upon looking back at my former readings I perceive very numerous errors which I could now readily correct, but it is hardly worth while, as the Páli scholar will at once discover them, and others will not care for trifling

grammatical niceties. As all of them are read through their analogy to Sanskrit words it is probable that my pandit may still err in apprehending some of the equivalents, especially of the adjectives.

It is a rather singular fact that, while none of Captain SMITH's *dānams* mentioned the city of *Ujein*, the majority of the present list have the initial word *Ujēniyā*, 'of *Ujein*.' This I suppose must have proceeded from the former officer having taken his specimens chiefly from one side of the tope, while Capt. BURT naturally undertook the opposite side, as previously unexplored; and the good people of *Ujein* may have liked to see their names as much together as possible.

There can be no doubt (as Capt. BURT writes) that the object recorded by each was the gift of a stone or pillar of the enclosure, or of the money to pay for its erection; and we know that the habits of the Buddhist priesthood who live by alms, would lead them to the houses of rich devotees in the flourishing city of *Ujein*, and the well endowed monasteries and convents of the neighbourhood, to raise funds for the work they had in hand, which was perhaps merely to make the enclosure; for the stupa itself, as we have seen by the published extract from the *Mahāvansa*, was erected at the expense of the local rāja, under the circular mandate of the emperor ASOKA.

I have introduced the whole of these fresh inscriptions from *Sanchi* in Plate XXIII. on a reduced scale; numbering them in continuation from the former plate.

It is unnecessary to repeat them in type,—I therefore confine myself to a transcript of each in Roman characters.

No. 22. *Ayachuḍasa antevāsino Balamitasa dānam thabho.*

"This pillar is the gift of BALAMITRA, the well-tonsured pupil."

Or *Aya chuḍa* अयचुडः may mean also, "having a fine jewel ornament," fixed on the tuft of hair left when a child undergoes the ceremony of tonsure; *thabho* or *thambho* for स्तम्भः pillar. See the *Carli* cave inscription in the last volume, page 1044.

No. 23. *Aya chuḍasa, dhama kathaka, antevāsino Bāla mitasa dānam.*

"The gift of BALAMITRA the well-tonsured pupil, reader of *dhamma*."

This is perhaps the same party, more advanced in his studies.

Nos. 24 and 25. *Vasuliye dānam.* "The gift of VASULI."

There are several bearing the same name, some written *Vasulaye*, an uncertainty naturally produced by the attempt to render without compound letters the Sanskrit genitive वसुल्याः

No. 26. *Setḥino paṭikamakālikānām dānam.*

"The gift of the serving women of the nobility."

*Sethi* (Sanskrit *Sreshthi*), means also the head of a corporation.

No. 27. *Yasiliye dānam*, “—the gift of *YASILI*.”

No. 28. *Ujeniyā phakiliyānām dānam*,

“The gift of subscribers of *Ujein*.”

The *nām* is omitted in the lithograph by mistake; the word is taken from the Sanskrit प्रक्रियाणां “of subscriptions.”

No. 29. *Ujeniyā dhamagilino dānam*.

“The gift of *DHAMAGIRI* of *Ujein*.”

No. 30. *Mulagirino dānam lakhakasa*.

“The gift of *MULAGIRI* (the root-hill of religion) the millionaire” or perhaps रक्षकस्य the protector, may be more suitable.

No. 31. *Ujeniyā chheta mātu dānam*.

“The gift of the *Kshatra*’s mother of *Ujein*.”

No. 32. *Uje(ni)yā tāpansiyano isimātasa dānam*.

“The gift of the body of rishis, performing their austerities in *Ujein*.”

In Sanskrit उज्जयिन्यास्तपस्विन ऋषिमात्रस्यदानं.

No. 33. *Ujeniyā saphineyakānam isikasa dānam*.

“The gift of the morality students of *Ujein* to the rishis”—(reading *savineyaka*—and *isikasa* for *isikāya*.)

No. 34. *Ujeniyā ūpe(n)dadatasā padavatāyāchhaya dataya dānam*.

“The gift of *UPENDRADATTA* of *Ujein*, for a perpetual charity to the itinerants: पदवृत्तायास्तपस्यदानं.”

No. 35. *Ujeniyā tāpansiyānam punsānam jaya dānam*.

“The victory-gift of the people performing austerities of *Ujein*.”

No. 36. *Arahiniyā Sihayā dānam*.

“The gift of *arahini* (or *SAMARAHINI*) *SINHI*.”

No. 37. *Ujeniyā gi(ri)siyānam punsānam jaya dānam*.

“The victory-gift of the men residing on the hills of *Ujein*.”

No. 38. *Ogireyakasa satigutasa dānam*.

“The gift of *SATYAGUPTA* the *Agarwala*,”—(or the son of *UGRA*), whence औपेयकस्य सत्यगुप्तस्य दानं.”

No. 39. *Usakiḍaya bhichhuniye dānam*.

“The gift of *Usakriḍā* the priestess.”

उषःक्रीडा means “who plays in the morning.”

No. 40. *Akilaye deviye ahimatumará..* ...

“The (gift) of *AKILA DEVI* mother of *AHI*. ....”

No. 41. *Asvadeviye Bahadata mātu dānam*.

“The gift of *ASVA DEVI* the mother of *BAHADATTA*.”



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Third Long Inscription. <sup>in</sup> 12 by <sup>in</sup> 15.

*[A page from a manuscript showing several lines of text written in a cursive script, likely a form of shorthand or a specific dialect. The text is heavily obscured by large, dark ink blotches and stains, making it largely illegible.]*

Handwritten text in three columns:

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